

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 11.

NEW-HAVEN, AUGUST 11, 1821.

VOL. VI.

SANDWICH MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

(Continued from p. 38.)

Excision of Tennooe.

Our readers will remember, that the last publication of the journal, kept at Hanaroorah, brought down the history of the mission to July 19th of last year. By late arrivals we have received a continuation of the journal to Nov. 17th, from which we shall proceed to make extracts. The first entry, July 22d, records the necessary but painful result, to which the mission church were impelled, by the defection of William Tennooe. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and Sabbath-breaking and "avowed his determination to continue the same course." After deliberation and prayer the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters immediately lose influence, and sink into entire insignificance, even among savages.

The apostacy of Tennooe, though not a wonderful event, considering what human nature is, may properly lead the friends of missions to salutary reflection. They may here see how easy it is, if divine grace do not prevent, for a kind and amiable youth, a docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety,—of piety supposed to be real by the unhappy subject himself,—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such developement of character, while he exclaims, *Lord, lead me not into temptation.*

Sabbath, July 23, 1820. Public worship as usual this morning, at the close of which, the letter of excision addressed by this church to Wm. T. was read to him public-

ly. Will a gracious God have mercy on his soul, and reclaim his wandering steps.

Administration of the Lord's Supper.

At 4 o'clock P. M. the church assembled at the room occupied by brother L. and attended on the holy ordinance of the supper. Eleven of our number, together with our friend and brother Capt. Cary from Chelsea, Ms. sat down together in peace at the table of our dying Lord, and found the first interview of the kind, in these islands, exceedingly happy.

Division of the mission family.

24. This day has been to us full of interest. Closed a large packet of communications, letters, journals, &c. for America, and committed them to the care of our obliging friend, Capt. Cary.

The morning was spent principally in preparing these communications, and in finishing the preparations for the removal of brothers and sisters Whitney and Ruggles, and Nathan Chamberlain. At 12 o'clock they took an affectionate leave of the family, and went on board the Levant. Capt. Cary had very kindly offered to give them a passage to Atoo, with the remainder of their effects, and to do what he could to secure them a pleasant landing and settlement, for which he deserves our warmest thanks. Brothers Bingham and Loomis accompanied them to the ship; and then, in solemn prayer, commended them to the guidance and protection of the Lord of missions, who had said, "Lo I am with you always"—"I will never leave thee nor forsake thee."

Progress of the School.

Aug. 1. Began in earnest to use the slate in teaching our pupils to spell, read and write. They are pleased with the business of making letters; give more fixed attention to their studies; and acquire a better knowledge of their lessons, than they would without writing them.

4. To-day one of our adult pupils, Sally J. wrote or printed on her slate, and read intelligibly in English, the first sentence of a Sabbath school card. "I cannot see God, but God can see me." With this interesting truth, and with her own ability to read and understand it, she appeared to be greatly delighted; and others, who saw and heard,

were filled with wonder, and listened with admiration, as she explained to them, with lively interest, the meaning in the native language. She could speak English, when we first saw her two or three weeks after our arrival, when she came on the Sabbath to attend public worship, and brought two sweet little daughters, whom she wished to have instructed: but a few weeks since, she did not know a letter; now she has conquered the greatest difficulty in acquiring the inestimable art of reading. She appears to be industrious, intelligent, and seriously inclined, and expresses a wish that she may be like the good women from America, and like Obookiah.

Arrival of Thomas Hoopoo.

6. *Sabbath.* This morning unexpectedly Thomas Hoopoo arrived, with the unwelcome information, that Dr. Holman had left Kirooah, and settled at Laheinah in Mowee. Thomas came as the messenger of the king, to get the sisters here to make for his majesty five fine ruffled shirts, similar to the five which they before made for Capt. Jack, a native master of one of the king's vessels. By the assistance of Thomas as interpreter, a more important message was communicated to the natives of this place, with respect to the gift and advent of a Saviour, from John iii, 16. A goodly number listened with great attention to the word preached. In the afternoon the Sabbath school was assembled, and some of the plainest doctrines of the Gospel were pressed upon their minds, a few pages of Obookiah read, and interpreted by Thomas, and the pupils were taught to repeat memoriter, in their own tongue, the truth "I cannot see God, but God can see me." The school was closed with Prayer by Honoree in the native tongue, while all kneeled down in silence.

This evening, Mr. B., Thomas H. and John H. held a religious conference with the natives at one of their houses, and in their own language. Thomas closed the meeting with prayer in the same tongue.

"In the morning," saith the Scripture, "sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether this or that shall prosper, or whether both shall be alike good." But we know that "line upon line" is needed here, and we believe that Sabbath Schools and conference meetings, united with the preaching of the Gospel, will yet convert the world.

7. *Monday.* Set up the printing press. It appears to have suffered but little damage by transportation, and promises to be

a good one. We hope to be able, before long, to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer. Thomas H. assisted in the exercises, made an address both in English and Owhyhee, and closed with prayer.

Order of Government respecting Foreigners.

To day the foreigners in this place were assembled at the house of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king, or to Pitt, to leave the island the first opportunity. Two of our most peaceful neighbours were summoned before the king to be tried as disturbers of the peace. Capt. Alexander Adams was proclaimed harbour master of the harbour of Hanaroorah, by his majesty's command. His commission, drawn up by the king's secretary, but without the king's signature, was brought to us to be printed.—This we declined until the king should see the instrument, and give his name and approbation. When that shall be done, we will cheerfully do such a favour for the government.

Departure of Mr. Loomis for the Windward Islands.

9. The Brig Neo, Capt. Jack, sailed for Mowee. Governor Boka and his wife, Brother L. and Thomas H. and little Daniel Chamberlain went out in her as passengers. The king and Pitt are now at Mowee; Reho-reho having commenced, as it is said, the tour of the Islands. Brother L. will touch at Laheinah, visit Dr. H. make known his business to the king and chiefs, and proceed as early as possible to Kirooah, where brother T. and his wife are now left by every other member of the mission; thence to Toeagh as soon as Pitt shall return to that place, where he is expected to spend a few months in teaching this great chief, and those around him, and then return to this place—mean time leaving his wife and sweet little son, now in a prosperous condition, at this central station. Daniel C. is to be placed under the care and tuition of brother and sister Thurston at Kirooah.

13. *Sabbath.* Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Besides giving them a short view of the doctrines of the cross, and reading a portion of Obookiah, we endeavoured to press upon the school, and taught them

to repeat in their own tongue, the important truth that Jehovah created the universe, as it is recorded Gen. i. 1. A prayer in Owhyhee, by Honooree, closed the school at this place. May the Lord graciously smile on this plan of usefulness.

19. Arrived the schooner St. Martins, Capt. Dean, from Manilla, in distress. The crew sickly. Also a schooner from Owhyhee, with a letter from brother L. announcing his safe arrival at Kirooah, together with the satisfaction of Pitt that he had come to Owhyhee for the purpose of instructing his favourite boys—also the contentment and persevering diligence of brother and sister T. notwithstanding their trials. Reho-reho, Pitt and Boka, are now at Ahedo the eastern part of Owhyhee, having suddenly left Mowee.

21. Much satisfied by receiving to day a seasonable supply of rice, soap, and some other articles difficult to be obtained here, presented by Capt. Dean and Mr. Greene.

22. Sent by the St. Martins, a letter of counsel to brother Loomis at Owhyhee, copies of letters to brother T. and a letter to Dr. Holman at Laheinah, inviting him, at the earnest request of Mr. Greene and Capt. Dean, to visit the latter at this place, who is supposed to be somewhat dangerously ill. The sickly crew, it is hoped, will be much benefited by a change of diet and better water and land air.

23. Received intelligence by the Clarion of the safe arrival and welcome reception of the brethren and sisters at Atooi.

The brethren, with the cheerful assistance of George, have commenced gardening, and have the happiness to see the plough-share of industrious husbandry, turning over the fertile soil of Atooi. They easily trained one of the horses of Atooi to draw one of the ploughs brought with us from America, an interesting amusement to George, and a gratification to all. To the brethren there the prospect is flattering.

30. The L'Aigle having sprung her rudder, unexpectedly put into port again.

Dr. Holman and his wife arrived in the St. Martins in good health. Received letters by the St. Martins from brothers T. and L. at Owhyhee. The king is still absent from Kirooah, attended by his faithful servant Thomas Hoopoo.

The arrival of two medical men, Dr. H. and Dr. W. a physician and surgeon, is an event which Capt. Dean, in his critical state of health, could have little expected when he approached these shores with his languishing crew, and distressing apprehensions respecting himself. We provided comfortable lodgings for Dr. H. in the new

house built by Mr. Navarro, near to the house occupied by Capt. C. where they will board. They intend soon to visit Atooi.

Sept. 3. *Sabbath.* Preached to day from Phil. ii, 5. "Let this mind be in you which was also in Christ Jesus." How much we need the meekness, patience, condescension, benevolence, wisdom and zeal of the lowly Son of God in the great work of propagating the Gospel.

4. *First Monday.* This evening observed the monthly concert of prayer, and contemplated some of the great and exceedingly precious promises with reference to the gentiles of the "Isles of the sea." God's truth is immutable. We need no better encouragement as to the foundation of a rational hope, that the most inaccessible and inhospitable parts of the earth will yet be blessed with the glorious Gospel.

7. To-day Capt. Starbuck did us the favour to visit the school and take tea with us. He expressed his surprise and high satisfaction to see the advances the pupils had made, during the short time they had been under instruction.

Death and Funeral of a stranger.

8. Last night an unfortunate stranger, James Devereaux, from Ireland, cast upon these shores, far from kindred, country, and home, died in this village. He arrived in the St. Martins, from Manilla, was sick on the passage with a long continued and distressing dysentery. He was attended by Dr. Holman after his arrival. He had been visited, instructed, and prayed with by Mr. B. His parents, he said, were Roman Catholics, whom he had not seen during the last fourteen years.—He said he was willing to die, and hoped he should be safe, though he had not devoted his life to the service of God.

The funeral prayer and addresses were made by Mr. B. at the house of Mr. Greene and Capt. Dean, and a funeral sermon appointed for him on the ensuing Sabbath. At 5 P. M. he was interred by strangers in the burying ground, appointed by this government for the interment of the whites.

The thought is affecting that the same offices of kindness, which we have performed for him, must shortly be performed for us; and that our bones also will probably rest in this land of strangers till the morning of the resurrection.

10. *Lord's day.* A Sabbath of peculiar interest to us. Funeral services in the morning from Heb. ix. 27. "It is appointed unto all men once to die, but, after this the judg-

ment." At the close of the morning service, at the request of Capt. Starbuck, public notice was given, that divine service would, by the leave of Providence, be attended on board the ship *L'Aigle*, now lying in the harbor near the shore. Sabbath school as usual at three o'clock, and at 4 P. M. a large congregation for this place, was assembled on the spacious and commodious deck of the *L'Aigle*, and listened with attention to the word preached from Lam. i. 12. "Is it nothing to you, all ye that pass by," considered first in its original import, as the language of Zion in distress; secondly by accommodation as the language of our suffering Saviour; thirdly, by application as the language of the unsanctified children of want, closing with the appeal of the inhabitants of these Isles to those who visit them, and to all who are able to provide the means of their instruction and salvation. Most of our family attended. Capt. S. deserves our thanks for his attention, in furnishing boats for the congregation, and in providing comfortable seats for their accommodation. May the day be remembered with lasting gratitude.

Examination of the School.

14. To-day closed what we consider the first quarter of the school; and we were much gratified with the quarterly visitation and examination. Among the visitors were Dr. Williams and two officers of the *L'Aigle*, two of the St. Martins, one of the Thaddeus, Mr. Holmes, a resident, and his wife; who have five promising children in the school, one or two other residents, and Dr. Holman and his wife. The examination was conducted wholly by Mrs. Bingham, who has had the principal care of the school, though assisted by Mr. B. and occasionally by some of the sisters. The examination could not indeed be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about 40 scholars, both children and adults. During the first week it contained but ten or fifteen pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one, to four or five hours each day. Two or three of the pupils lately entered are in the alphabet. A few hours instruction given in the course of a week or ten days has gene-

rally been sufficient to teach our pupils the alphabet in Roman character. About half the school had three exercises to-day, in monosyllables of 2 and 6 letters. One class has proceeded through about 40 columns in the American primer, who read and spelled with accuracy one new column this afternoon. Another interesting class of adults read and spelled a column of two syllables in the 2d table of Webster's spelling-book. One of them, Sally J. read intelligibly several sentences in English reading. Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about 20 lines upon a Sabbath school card, commencing with the sentence, "I cannot see God, but God can see me," which she can read with facility, and translate into the Owhyhee. Hannah Holmes, Mary Marin, George Holmes, William Beals,* and several others, have learned to read a considerable part of the same card, and manifest a degree of enthusiasm in acquiring the art of reading. All the native pupils have attended more or less to copying their lessons on the slate: an exercise both pleasant and useful. Geo. Holmes has attended to systematic writing; and exhibited some specimens of writing, drawing and painting, which do great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounce them good. He is 17 years of age and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic, and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun—and barely begun, to learn the use of maps and globes. At the close, the whole school recited in concert, in the Owyhee tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture.

"In the beginning God created the heavens and the earth."

"I cannot see God, but God can see me."

"Jehovah is in heaven, and he is everywhere."

"Jesus Christ, the good Son of God, died for our sins."

"We must pray to Jehovah and love his word."

"God loves good men, and good men love God."

These passages are taught at the sabbath school; and then the pupils teach them to

* These are children of whites, by native women.

their neighbours and friends out of school. After a short address to the scholars by Mr. B. they retired in perfect order, much pleased themselves, as well as their visitors, and each, turning round at the door, with a bow or courtesy, very pleasantly bade us, "good afternoon." We regret that Boka and his wife and Capt. Joseph Banks have not attended much to study. Neither they, nor the daughter of Nihe, a chief of Karakakooah, who made a good beginning, had any part in the examination. We hope, when their affairs are more settled, they will persevere in acquiring the art of reading and a knowledge of the Bible.

Thus we have the satisfaction to reflect, that in Woahoo a regular school is established for the instruction of this people, in addition to what has been done by similar incipient efforts, at Owhyhee and Atooi. We have the satisfaction to believe, that Reho-reho and two of his wives, and two favorite men servants—and Tamoree and his wife, made greater attainments, since our arrival, than any of the pupils at Woahoo. The success, which God has caused to attend the little we have done, has greatly encouraged us to undertake more, to increase our diligence and exertions to hold forth the word of life, to teach and train for heaven the children of pagans, purchased with the blood of Christ, and now desirous to become acquainted with his religion and his salvation.

15. To-day Mr. and Mrs. Bingham removed their lodgings from the house which has been, since our arrival, a little sanctuary, where the Gospel has every Sabbath been preached; and came into a room, in the new house, built by government, of which a part is intended for a school room and for public worship. Sister Loomis has her residence in a house between those occupied by Mr. Bingham and Mr. Chamberlain. The three stand in a line with the storehouse, about ten feet apart, having the doors on the South ends, connected by a *ranai*, a long open building 12 feet wide.—Our excellent cooking stove is set up, in a small house built for the purpose, just in front of the *ranai*; which renders it much more easy to prepare our meals, than it has heretofore been. Though much needs yet to be done to make ourselves as comfortable as we hope to be, yet we feel more than we have before as though we were settled.

New School Room.

16. Mr. Bingham and Mr. Chamberlain fitted up the school room for the

school and meeting, lining the walls and covering the ground with mats, and, making commodious seats. This is new business, to prepare with our own hands on heathen ground, a place for the public worship of Jehovah. Nothing but the actual attendance on his worship, or the duties of making known that glorious name, could be a more pleasant employment.

We feel the need of lumber, an article most difficult to be obtained here. It would hardly be possible to purchase, at any price, a sufficient quantity of plank for seats in the public room. Some of the timber brought with us, will answer very well for temporary seats placed round the room double, and covered with hay and mats. A donation of mats from Atooi, and from the members of the school, deserve our acknowledgment, as very useful in fitting up our houses.

Projected removal of the Government.

Received letters from our brethren at Owhyhee, announcing the determination of the king and chiefs to remove to Woahoo, in the course of two or three months. Should this event take place, it will probably unite again the two branches of the mission, which will be a very great gratification to us. The Sabbath approaches after a toilsome week; and we bid it welcome.

(To be Continued.)

FOREIGN MISSION SCHOOL.

The institution at Cornwall, Con. for the education of heathen youths from different parts of the unevangelized world, is regarded with great interest by the Christian community. We have just been informed, by a letter from the Rev. Mr. Daggett, the Principal, that the school now consists of 32 pupils. Among the last, who have been admitted, are a Sandwich Islander, and a descendant of the Narraganset Indians. The former of these was in all his native rudeness, when the Sandwich Island Mission sailed from Boston, in Oct. 1819. He was one of the four or five, whom Thomas Hopoo addressed in their native tongue, from the pulpit of Park-street church. At that time, he did not know a letter of the alphabet. Soon after, he, and three or four of his countrymen, accepted the offer of Christian kindness and benevolence to live at different places in the country, where they could obtain food and clothing, by labour, and have opportunity to obtain a knowledge of letters and of Christianity. The youth, whom we now have in view,

lived in the family of the Rev. Mr. Phelps, of Brookfield, Mass. where he possessed various advantages for learning to read. During the summer of last year he attended a Sabbath school, and, for the latter part of the time, recited a hundred verses of the New Testament, from memory, on an average every Sabbath. His mind became affected by religious impressions; his conscience became tender and enlightened; and, in the course of the winter and spring, he was supposed to have become a true disciple of Christ. After a satisfactory examination by several clergymen, he was baptised by the name of John Elliot Phelps, and being thought a young man of good promise, he has been received into the School for a more extensive education.

The descendant of the Narragansets is a member of a Baptist church in Rhode-Island, whose members act upon the principle of open communion.

At the close of his letter Mr. Daggett says, "Sabbath before last was our communion season; and it was very gratifying to me to find myself at the table of our Lord, surrounded with eighteen of my pupils.—These, I think, give good evidence of piety; and we have a hope for three or four others."

Letters to the Baron De Campagne.

Our readers will recollect an interesting letter from the Baron de Campagne, of Basle, Switzerland, to the Principal of the Foreign Mission School, which was published in our last volume, (page 583.) It accompanied a handsome donation to the school, and solicited letters from some of the pupils. By the first convenient opportunity, answers were returned; and, as the pupils whom the writer had particularly in view, were at the Sandwich Islands, others were requested to write to their venerable benefactor. From the letter of the Rev. Mr. Daggett, we make brief extracts:

"HONoured FRIEND,

"Your letter of June last, together with the generous donation of 100 ducats, for the Foreign Mission School in this place has been received. For this substantial token of your regard for the missionary cause, and the spiritual welfare of the perishing heathen, I tender to you the sincere thanks of the guardians of this benevolent and sacred institution. Before you receive this, you will probably have heard of the destination of five youths named in your letter. On the 17th of Feb. 1818, the beloved Obookiah departed life, in this place. He had an ardent desire to return, and carry the glad news of salvation to his wretched countrymen; but he was resigned

to the will of God, and died in a most happy and Christian manner.

After a brief account of the Sandwich Island Mission and of the Foreign Mission School, the letter concludes thus:—

"With your donation we propose to purchase some things which are much needed for the School, particularly a collection of the most useful books, for the instruction and spiritual benefit of the pupils. These we shall call, 'The Campagnean Library,' in honour of our venerable friend.

"On the following pages are a few lines addressed to you, by two of my present pupils, of the Cherokee nation of Indians, about 17 years of age, who appear to be the devoted followers of the Lord Jesus Christ. These letters were composed and written by these Indian youths, without any assistance, excepting the correction of a very few words. The catalogue of the school is transcribed by Thomas Bassel, another Cherokee youth.

"Praying that you may enjoy, in your closing days, the abundant consolations of the Holy Spirit, and be cheered with the prospects of the rising kingdom of the Redeemer on earth; and that, with all the ransomed of the Lord, you may at last be received to his eternal glory, I subscribe, with gratitude and pleasure,

Your sincere friend, and devoted servant," &c.

The first of the following letters was written by a Cherokee youth, named after the venerable Dr. Boudinot, of New Jersey. He was taught to read, and write, and the rudiments of grammar, by that beloved woman, who has recently been removed from the world, Mrs. Gambold, the excellent help meet of an honoured missionary. The second letter is from David Brown, the brother of Catharine.

Foreign Mis. School, Cornwall, Con. Jan. 8, 1821.

"Honoured and respected Sir—Having been requested by my beloved teacher, Mr. Daggett, I have the pleasure of writing to you; and, in the name of my fellow students, to thank you for your benevolent donation of 100 ducats. We feel thankful to the Giver of every good and perfect gift, that we are not destitute of Christian friends, who are willing to give their property for our sustenance, while receiving an education in this charitable institution. We are here, far from our native countries, brought here by the kind providence of God; and blessed be his name, that he has given us friends to support us, and to instruct us in human knowledge, but especially in that science which treats about the immortal

soul, and the only way to everlasting felicity. While we are looking with grateful hearts, to the Christian people of the U. S. we are gratified to think, that we have a kind benefactor in Switzerland.

"My honoured Sir, we have nothing in this world with which we can reward you, for your act of benevolence. Only we return you our grateful thanks. But I hope the Lord will reward you, and make you the instrument of good to many souls. May he yet grant you prosperous, peaceful, and useful days of your remaining life, and a crown of glory in the life to come. May your prayers be answered for this school; that numbers here may be trained up, who shall go into the vineyard of the Lord, and be faithful labourers in bringing many unto Christ, who are now sitting in darkness. Our school promises extensive good. Here are numbers, we hope, who are willing to be employed in the work of the Lord.

"We need the prayers of all Christian people, and we are truly encouraged to think, that we are remembered by the Christians of Europe as well as of America. You will likely, Sir, wish to know from what nation I came. I am a Cherokee, from a nation of Indians living in the southern part of the United States. There are eight of us here from that nation. Six out of eight profess to be the followers of the meek and lowly Jesus. I came to this school more than two years ago; and, if it is the will of God, I expect to leave it in about one or two years. I feel sometimes an ardent desire to return to my countrymen and to teach them the way of salvation. Pray for me, that my faith fail not, and that I may not finally prove insincere. That we may meet in the kingdom, which is eternal in the heavens, is the wish of your unworthy and unknown young friend,

ELIAS BOUDINOT.

The Baron de Campagne.

"*Foreign Mis. School, Cornwall, Con. Jan. 6, 1821.*"

"Honoured and Dear Sir—By the request of my worthy preceptor, I think myself highly privileged to have this opportunity in addressing you, from this distant land. It is a matter of great joy to us, who are heathens, to contemplate the goodness of God, in causing his children to have compassion on the poor benighted heathen nations, who are yet groaning under the bondage of Satan, the deceiver of mankind. Our hearts ought truly to glow with praise and gratitude to our Heavenly Father, in your taking such deep interest for this institution, and for the welfare of heathens

universally. Our land was once covered with darkness, and we heard not the joyful sound of the Gospel proclaimed in our ears. We knew nothing of Jesus Christ, who has died for sinful men. But now, blessed be God, that he has sent the word of redeeming life to us. Yea, we feel his love and presence, and praise him for sending the news of salvation to our long lost, and wretched tribes. But dear sir, many of my brethren have not heard of Jesus Christ, which is very painful to me. The late exertions among Christians in America have, in some degree, promulgated among different languages, nations, and people, the Gospel of our Lord and Saviour Jesus Christ.

"I came here last June, and I trust the Lord will prepare me for usefulness among my dear brethren the Cherokees. Pray for me, respected Sir; and while the Atlantic Ocean rolls between us, may we be near in spirit; hoping soon to meet and join with all the blood-bought millions, in singing the redeeming love of God, through an endless eternity.

"May the God of peace ever be with you, and reward you for your kind benevolence to us. This is the wish and sincere prayer of your heathen friend, in the Lord Jesus,

DAVID BROWN.

Hon. Baron Campagne.

LETTER TO THE TREASURER.

About a month since, the youth whose name stands at the bottom of the preceding letter, wrote to the Treasurer. From this epistle, which appears to have been written in the most unrestrained manner, we copy a few sentences. After tenderly expressing his obligations to the Board, he proceeds as follows:

"But why do I talk thus, while the idea of some people is, that an Indian cannot be civilized? He has no capacity for religion. He cannot learn. He has no faculties; therefore let him go, and again traverse the regions of his native woods, and turn to his savage state, which is wretchedness and woe. But the God of heaven has spoken, and who can recal his blessed words, when He said, *Go ye into all the world, and preach the Gospel to every creature.* I presume these persons, who are so eager to help in the destruction of Indians, rather than to aid in reclaiming them from their degradation, are generally those, who are unfriendly to religion and good society, and who are themselves going swift to destruction."

Having intimated his desire of being useful among his countrymen, he adds:

"Indeed, to tell the truth, I am ashamed

to see the dear spot, Brainerd, without having at least some little qualifications for usefulness.

"Oh, how great would be the blessing, could we see many young Cherokees, as heralds of salvation to their dear benighted countrymen, and who would hail the little flock of Christ at the Cherokee nation, and overthrow the dominions of darkness there, and make the banks of Chickamaugah tremble; and then fly, on the wings of heavenly love, over the lofty Lookout,* and visit the slumbering inhabitants there; and then reach the plains of Creek-path, and turn the path toward heaven, that it may be travelled by Cherokees also; and so on, until Spring, Taloney, Tsa-tu-ga, and all the people, would acknowledge God as their Saviour."

AMERICAN BIBLE SOCIETY.

ABSTRACT OF THE 5th REPORT, PRESENTED AT THE ANNUAL MEETING, MAY 10, 1821.

Rev. Dr. MILNOR, *Secretary for Foreign Correspondence*;—Rev. Mr. WOODHULL, *Secretary for Domestic Correspondence*;—W. W. WOOLSEY, Esq. *Treasurer*;—J. NITCHÉ, Esq. *Agent*.

In our last vol. p. 828 we gave a short statement of the 5th Anniversary of the Society, together with a summary statement of the receipts and expenditure, Bibles printed and issued, &c. &c. We now give a more general abstract of the Report.

Bibles Printed.

There have been printed at the Depository of the American Bible Society during the fifth year,

Bibles, - - - - -	29,000
New-Testaments, - - - - -	30,000
And received from the British and Foreign Bible Society, for distribution in Louisiana, French Testaments, - - - - -	800
	—
	59,800

Which added to the number mentioned in the last Report, 171,752 Make a total of **Two Hundred and Thirty-one Thousand, Five Hundred and Fifty-two** Bibles and Testaments, or parts of the latter, printed from the Stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, during the five years of its existence.

An edition of two thousand French Bibles, from the Stereotype plates, has been published.

* The name of a majestic mountain, the base of which is washed by the Tennessee.

The Managers have also procured, during the year, two sets of stereotype plates of the New-Testament, in the brevier type and the 18mo size, from which 15,000 copies have been printed. They are enabled to furnish these New-Testaments at the very low prices of twenty-two and twenty-five cents; and the edition is excellently calculated to supply the great and increasing demand for the Scriptures for the use of Sunday Schools.

Bibles issued from the Depository.

There have been issued from the Depository, from the 30th of April, 1820, to the 1st of May, 1821,

Bibles, - - - - -	26,772
Testaments, - - - - -	16,424
Gospel of John, in Mohawk,	40
Epistles of John, in Delaware,	10

43,246

In the four preceding years, there were issued,

Bibles and Testaments, -	96,314
Epistles of John, in Delaware,	726
Gospel of John, in Mohawk,	62

97,102

Making a total of **One Hundred and Forty Thousand Three Hundred and Forty-eight** Bibles and Testaments and parts of the New-Testament, issued by the American Bible Society since its establishment.

The Kentucky Bible Society have nearly disposed of the edition of 2,000 Bibles, published by them from the stereotype plates located at Lexington. They have resolved to print another edition, also of 2,000 copies, which is already considerably advanced.

Gratuitous Distribution.

Testaments in the Spanish language have been sent to the Municipality of Buenos Ayres, for distribution among the pupils in the primary schools of that place.

Copies of the New-Testament in Spanish have been sent to other parts of the Spanish American possessions. In one place, the copies were disposed of in three days, and numerous applications were made afterward.

The changes which have already taken place, and the still greater changes which may be expected, in the Spanish Colonies in America, will probably open the door to a free circulation of the Holy Scriptures among the inhabitants; and there is every reason to believe, that they are deplorably destitute at present, and would joyfully receive the records of inspiration.

The managers have recently learned that

there is a prospect of interesting some of the Catholic Clergy in Louisiana, in the work of circulating French and Spanish New-Testaments in the Catholic versions, among such of our fellow citizens in that State as use the one or the other of those languages. By the liberality of the British and Foreign Bible Society the Managers have been furnished with French New-Testaments of the above description; and they will now be able to forward such supplies as may be required.

During the past year a number of French and English Bibles have been sent to the Vermont Bible Society for distribution in Canada.

The Managers have much gratification in stating that a proposition was made by them to the Honourable the Secretary of the Navy, for the supply of the Navy of the United States with Bibles, and that the proposition was received by that gentleman in the most pleasing manner. Accordingly, 3,500 Bibles have been appropriated for this object, with the view, as suggested by the Honourable Secretary, that every petty officer and seaman may be furnished with a copy of the Scriptures for his perusal.

Besides this large gratuitous grant for the United States' Navy, the Managers have made many other donations to various Bible Societies throughout the United States and their territories. The Board have been induced to make these donations by several considerations. In many instances, the donations have been given to young Auxiliaries, which were feeble in their infancy, and required the fostering hand of the Parent Institution.

In other instances, the result of diligent inquiries had been the discovery of most affecting circumstances, showing that the Scriptures were needed to a degree which would scarcely have been credited without strong and positive testimony. In the bounds of one County Society in the state of New-York, the number of 878 families have been found destitute of the Scriptures while there are only about 22,000 souls in the whole county. By another Society, a County Society in the state of New-Jersey, the Board have been informed that 'several persons or families had been discovered who had never seen a Bible, and knew not what kind of book it was, nor the origin of the human race.'

A Total of Fifteen Thousand Two Hundred and Forty-Two Bibles and Testaments, and parts of the latter, value \$9447 84, was issued gratuitously during the Fifth Year of the Society, to sixty-nine Auxiliary Bi-

ble Societies in various parts of the United States, to one Vessel of War, to two Public Bodies, to eight Naval Stations of the United States, and to eight Individuals, for distribution.

In every instance, so far as the Managers have learned, these gifts have been received with sincere thankfulness, and have proved seasonable and useful.

Funds.

There have been received into the Treasury, from the 1st of May, 1820, to the 30th of April, 1821, both inclusive, the following sums from the following specified sources; viz.

Donations from Auxiliary Societies,	\$6,528 88
Donations from Bible Societies not Auxiliary,	227 15
Remittances for Bibles from Auxiliary Societies,	15,050 20
Remittances for Bibles from Societies not Auxiliary,	829 00
Donations from benevolent Societies,	228 00
Legacies	2,799 75
Contributions to constitute Ministers Directors for Life,	120 00
Contributions to constitute other individuals Directors for Life,	150 00
Contributions to constitute Ministers Members for Life,	2,100 00
Life subscriptions from other individuals,	830 00
Annual contributions,	494 00
Donations from individuals,	238 50
A Benevolent Society, for Bibles,	16 00

The Managers have much pleasure in referring to the amount above mentioned as received from legacies during the past year, so much beyond what was received from this source during any preceding year. They rejoice that the hearts of the benevolent have been inclined thus to remember the National Institution, when making their final distribution of their earthly property; and by such bequests, to aid their surviving fellow labourers in the holy work of circulating the pure truth, as contained in the Bible. The managers have resolved that every acting executor, who shall pay over a legacy of three hundred dollars, or upwards, shall be thereby constituted a member for Life of the American Bible Society.

Auxiliary Societies.

In the course of the past year, *thirty-two* Bible Societies have been recognized as Auxiliary to the Parent Institution. The number of Auxiliaries, now officially recognized is *two hundred and thirty-nine*.

On the subject of Auxiliary Societies, the Managers repeat what was stated in the Third Report, that no Society can be received as an Auxiliary, unless its sole object shall be to promote the circulation of the Holy Scriptures without note or comment, and unless it shall agree to place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain connected with it. This regulation does not respect the Societies not Auxiliary, which are referred to in the Nineteenth Article of the Constitution.

Among the Auxiliaries formed and recognized during the past year, no small number are *Marine* Bible Societies. These Institutions are intended, as their name denotes, especially for the benefit of that class of our fellow men who are comparatively little in the bosom of society, whose home is on the deep, and who of course are cut off from many religious advantages enjoyed by other classes of the community. To them, the Bible is calculated to be peculiarly beneficial in the solitude and hazards of a long voyage: and accounts have been received of a general solicitude among seamen to possess the Scriptures, of great attention paid to the perusal of them, and of manifest and most important benefit as the result of their acquaintance with the contents of the sacred pages.

The Managers renew their recommendation, that the reports of the Auxiliaries be regularly and promptly transmitted. There is an increased attention to this particular; but it is to be regretted that there have been not a few instances of omission and delay as to this obvious duty.

Selling the Bible at cost, or at reduced prices.

The plan recommended by the Managers, of selling Bibles and Testaments at cost, or at reduced prices, where persons are able and willing to pay, has been highly approved by all the Auxiliaries from whom accounts have been received; and has been carried into effect, in many instances, with unexpected and very pleasing success. Those who needed Bibles have usually preferred to give something for them; and the process of distribution has not been impeded, if it has not been accelerated, by the measures referred to. The Auxiliaries have found their ability enlarged by it; and they have been enabled to supply more fully the necessity of those who were not possessors of the Sacred Volume, and yet could not, or would not, purchase it. For it should be distinctly understood, that the Managers were very far from designing, by

the plan, to diminish the circulation of the Scriptures; they designed rather to add to it. They were satisfied that many persons would gladly become possessors of a Bible by paying the full, or a reduced price, whose feelings of independence revolted from receiving it as the gift of charity. On the plan which the Managers have recommended, the Scriptures are still given freely to the destitute who are without means, or without disposition to pay for them; while by receiving the whole, or a part of the cost from such as are willing to pay, the funds are rendered more availing, and a degree of security is obtained, that the volume which has been purchased has been prized, preserved, and used.

In England, the benefits of this plan have become more evident, as appears from documents received during the past year. The females of other towns have imitated the example set by the Liverpool Ladies' Branch Bible Society, and succeeded in disposing of many copies of the Scriptures, and making large payments into the Treasury of the British and Foreign Bible Society. And a very large proportion of the actual distribution of the Sacred Volume among individuals in England, is now performed by active and benevolent ladies. It is particularly suited to the characteristic patience, and kindness, and tenderness of the Female sex, to carry the plan into effect. The Managers feel assured that their amiable countrywomen will not be found deficient in the pious zeal which is requisite for this labour. It is with much satisfaction that the Managers advert to the number and the efforts of the Female Auxiliary Societies and Associations; and they have rejoiced to hear that some of the ladies of two principal cities in the Union have recently engaged in the arduous, yet holy and blessed toil of endeavouring to ascertain all who are destitute of Bibles in the places of their residence, and of supplying them all by sales or by gifts. The Managers would bid them, 'God speed'; and they hope that many may become their coadjutors, that the ladies in every city, and town and village, may unite in similar labours, and that the success may be as signal as the cause is noble, and the exertions are commendable, and calculated to heighten female loveliness.

Projected Publication.

The Managers are warranted in stating, that the cause of the Bible is still very dear to a multitude of our countrymen, and that in the past year, zeal in its behalf has been increased in no inconsiderable portions of

our land. They would fan the flame which has been enkindled; and have therefore determined to issue a monthly half sheet, containing information relative to the Bible cause. This publication will be instead of the Quarterly Extracts heretofore published, and will be carefully distributed through the country. In this measure the Board are following in the steps of the British and Foreign Bible Society, and hope to realize benefits similar to those which have resulted from such a measure in Great-Britain and on the continent of Europe. The Managers desire to see even more zeal in the work of disseminating the Scriptures, and more active efforts. The labour is not for the health, the comfort the life, merely of the bodies of men, but for the present and the everlasting advantage of their immortal souls. The labour is not one which affords no present gladness, and which is remembered with a pang, which renders a death-bed cheerless, and plants a thorn in its pillow; but it is one which affords immediate and pure delight, and the thoughts of which will be accompanied with joy, even amidst dying agonies. The labour is not one whose event is uncertain, which may prove 'like the print of the pilgrim's foot in the sand, speedily and for ever effaced by the first breath of the desert,' but the promise of a faithful God ensures great and permanent good as the result. The labour is not for a man merely, nor for a nation merely, nor merely for a world; It is for the honour and glory of that God, by whom we exist, and for whose glory we were created. Verily, in such a labour, all ages and all sexes, and all who bear the name of Christians, should engage, and should be glad to devote to it their best efforts.

Conclusion.

In the conclusion of their Report, the Managers renew their unfeigned thanks to Almighty God, and congratulate their fellow members of the Society on the progress of the work of furnishing the Bible to the world. We are connected with that holy brotherhood, whose numbers are now so mighty in every Christian country. We are 'fellow workers with God.' In all the stupendous labours to diffuse the Bible over our land, and over all lands, we have a part. We are coadjutors in them, by our gifts, by our toils, by our prayers. And however humble may be the share of each, and however it may be unnoticed by man, it will not be forgotten by Him whose eye marks the smallest offering cast into his treasury, and in whose word it is written, 'If there be first a willing mind, it is accepted accord-

ing to that a man hath, and not according to that he hath not.'

The work is not done, nor will it soon be finished. It will not be complete even when the hundreds and thousands of our now destitute fellow citizens shall be fully supplied with Bibles. It will not be complete, even when in all the realms of Christendom there shall not be a human dwelling but shall contain a copy of the Holy Scriptures. *It will not be complete, until the oracles of God shall be published in all languages, and circulated among all nations, and every family of our race shall possess the inestimable treasure, a copy of the Sacred Volume.* In a work like this there is room for the employment of all the means which love to God and love to men shall induce Christians to bestow. In a work like this, it is an honour to be engaged; and that honour shall endure long after earth's wreaths shall have withered, and earth's blazonry shall have been forgotten. And in a work like this, they who toil may be assured of the blessing of heaven: the success with which God has already crowned it, has filled both its enemies and its friends with astonishment; and in the faithful record of God it is declared, "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" "*All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.*"

GREAT OSAGE MISSION.

Extract of a letter from SAMUEL B. BRIGHT, one of the Missionaries to the Great Osages of the Missouri, dated St. Louis, June 6.

'It evidently appears that this country has been inhabited, perhaps thousands of years ago, from the banks or mounds thrown up in many places, containing the bones of human beings. On some of these mounds are trees of immense size. We buried sister Newton and her infant in one of these banks, and in digging her grave found some of the bones. This place is now beginning to be inhabited in many places, by a people bearing the name of Christians, although some of them are almost as ignorant as the beasts of the forest. It is probable the voice of prayer has seldom or ever been heard in these western wilds before this ever dear family, with whom God in his wise providence has cast my lot, ascended this river. Our situation is a pleasant one when we consider the great and glorious object in which we are engaged, and as we draw near the field of action, I trust we feel

our courage increasing. We have been for some months labouring for the welfare of souls; we have met with many people who have scarcely ever heard of the love of God for sinners. Our ministers have faithfully preached the word. Lay members, both men and women, have laboured to bring the ignorant to the knowledge of a Saviour. It is enough to make the heart of a Christian bleed to see the poor degraded Africans running like the beasts that perish, neglected and forlorn. Not one of them can be found that can read; now and then I find one that can talk of the love of God, of a change of heart, and of the trials and afflictions they meet with from their masters;—but, say they, “We shall soon be released from this poor body, put on robe, will go and be with Jesus, nobody whip us there, there we praise God. We glad to see you, love to talk about Jesus. We bid you good speed, tell them [meaning the Indians,] all about God. We must go and get supper for massa, fare you well.”

It is as common for men in this part of the world to carry dirks in their bosoms with the handles sticking out, as it is to carry a penknife in Pennsylvania. If some faithful missionary were to direct his attention to these scattered parts of the west, no doubt but he would be doubly rewarded for his labours of love.—We expected to have been at this place on Friday last, but were detained by head winds, drift wood, &c. The Mississippi, has not been so high for six years as it was on Friday and Saturday last, it has fallen six feet since Sabbath morning. This town is as large as Harrisburg and bids fair to rank high among many other towns of note, in a few years.—I have seen thirty Winobagoe Indians dressed in blankets and some in Buffalo skins. They have their faces ornamented with paint, white, red, black and blue. There is a house in town appropriated to the use of the Indians when they come here. The women of our family are going from this place to St. Charles, eighteen miles by land, but by water sixty, we expect to start in a few hours, we are all well except sister Weller. Your brother in the Lord,

SAMUEL B. BRIGHT.

Mr. William Baird.
Pottstown, Montgomery County.

For the Religious Intelligencer.

Extract of a letter from Mr. Samuel Newton, one of the Mission Family, to Doct. Goodsell of Woodbridge.

St. Charles, Missouri, June 13, 1821.

Dear Sir—I have but just time to mention that we arrived here last evening in

good health. There are some pleasing appearances in this quarter. The village of St. Charles, which is not known at the East, has contributed about \$90 in necessaries and cash, (\$36 cash.) The State Legislature are now sitting at St. Charles. The Governor and some principle men are much interested in our behalf. They have requested our papers that they might do away the impressions on the minds of some, that it is nought but some yankee speculation. Some enquired what salaries we had; others would try to discourage us on account of the season being so warm, and one man applied to the Governor to be sent to the Osages as farmer, understanding that we had 40 dollars a month, or 600 dollars a year. In short we were the town talk. The Governor has a mind that the legislature shall help us officially—he thinks our establishment will be of great benefit to the frontier settlements, &c. The Governor thinks, if we will send back a boat, he will be able to load it with fall provisions. He has already said that he would give us 200 bushels of corn, and his lady, who has a garden of 3 acres, says she will furnish us with esculent roots, through the winter. There is no prospect of our starving for want of temporal food—we are in the most want of spiritual food. Within 30 or 40 miles of the Indians, the country abounds by hearsay with all the necessities. We probably shall have a post office at our station within one year. We have lamented at our slow progress, but now think that our arrival here while the legislature were in session will show us that all is for the best, and will work together for good. In haste, yours, &c.

SAMUEL NEWTON.

Doct. I. Goodsell.

From the American Missionary Register.

Extract of a letter from Rev. Mr. Pixley, to the Domestic Secretary.

Mission Boats, near Shawneetown, May 5, 1821.

Dear Sir,—We hope you will not think it singular that we do not proceed more rapidly, but thank God that we continue to proceed without any serious impediments. We shall undoubtedly fail of reaching our place of destination as soon as was hoped by our friends in N. York, even should we have the best success. You will see by our journal, that there has not been wanting among us a spirit of perseverance, and a desire to press forward.

Considering our confined situation, and the number (more than fifty) for whom pro-

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vision is to be prepared on board, we go on comfortably, and have our two regular meals a day, our tables being simply and well furnished. If we are brought to the exercise of no more self-denial than we have hitherto been, we shall scarcely, in these things, be under the necessity of enduring hardness as good soldiers. But you will see by the Journal how we are beginning to be exercised. That it will prove beneficial to us, we have not a doubt.

We are just approaching to Shawneetown, where we shall find the last post office on our way to St. Louis. We have concluded not to send any of the family across the country to St. Louis, as was proposed in New-York, it being thought best by all, as regards both fatigue and danger of disease, that we go by water.

The following notice of the Mission Family is copied from a paper printed at St. Charles, on the Missouri, under date of the 20th of June:—

“On Wednesday last, the Mission Family left this town for their place of destination among the Osage Indians.

“Our village has never been honoured with such an interesting and happy little band of Christian philanthropists. There were forty in number; and though from nine different states, it was peculiarly gratifying to see the harmony and genuine affection which existed among them.—Though highly intelligent and enterprising, they appeared to be clothed with humility, and to breathe the spirit of love and goodwill toward all men. We have been apprised of the eventful day in which we live, and have frequently heard of missionary exertions, but never before witnessed such a pleasing sight. Judging from our short acquaintance, we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel, to the Indians of our forest; and by the blessings of Divine Providence, we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

“When they left us they were accompanied by a respectable number of our citizens to the bank of the Missouri. Their two boats laid side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace—then the Rev. Mr. Dodge, the superintendant, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate

leave of us by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

“They received from the people in St. Charles, in money and other necessary articles, the amount of one hundred dollars.

“May their success be commensurate with their self-denial and benevolence—and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of Gospel principles, but abundantly rejoice the heart of every christian patriot, and friend of humanity.”

REVIVALS OF RELIGION.

Communicated for the Religious Intelligencer.

Coxsackie July 28th, 1821.

Since the 25th of January, God has been carrying on a great work in this place. Its effects are visible to all, and conclusively prove that a divine hand hath wrought them.

On the 2d Sabbath of this month the Lord's supper was again celebrated. The number assembled to witness the solemn scene was greater than on any former occasion; the church was much too small to contain them. Although the exercises of the day continued for some hours, still no impatience was manifested by this numerous concourse of people—they remained until the benediction was pronounced. Ninety-two came forward, and for the first time publicly professed the Lord Jesus before the world; and what added not a little to the interest of this spectacle was, that twenty-four of this number were of the degraded children of Africa. Blessed be the Lord for his distinguishing grace towards this insulted and abused race. While many who are basking in the sunshine of earthly prosperity, and enjoying all the temporal comforts of this life, are dastardly insulting their kind benefactor and trampling under feet the laws of heaven, here are not a few of those who are accounted the lowest of the human family, and from their peculiar situation doomed to suffer many privations, acknowledging with gratitude the mercies they receive and devoting themselves to the service of their Redeemer. Verily from the depths of their humiliation, they shall finally be exalted to sit at the right hand of God as kings and priests for ever; while these their earthly superiors shall descend into misery and contempt.

When these poor neglected and untutored people came forward to receive the ordinance of baptism, every eye was fastened upon them. It was enough to melt an heart of stone to see them kneeling before the altar of God, and vowing eternally to be his, while the tears flowed freely down their tawny cheeks to testify to their sincerity.

At the close of the solemnities of the day, all the communicants rose amounting to between 4 and 500, and sung the miracle of grace."

Since the revival began 233 have been added to this Church upon confession of their faith. We have reason to believe the Lord has not yet forsaken us. His sacred influence is still felt in conquering the hearts of his enemies, and reducing them to an unconditional surrender. Not a week passes away without giving new cause of joy to angels in heaven, over the return of sinners to their Father's arms. May they continue to flock unto Christ and enlist under his banner, till none shall be left, is the prayer of him who subscribes himself,

Your friend.

Extract of a letter from a friend in Stockbridge, Mass. dated July 29.

The Lord has in great mercy visited us again, and is now shedding down his holy spirit upon us, and we hope that a goodly number are brought into the kingdom of the Redeemer. In Lenox also the good work is going on. The Lord has done great and glorious things for Pittsfield. There are favourable appearances in most of the towns about us.

OBITUARY.

Communicated for the Religious Intelligencer.

REV. JOSEPH FARRAR.

Died at Northaupton, Montgomery county, N. Y. on the 26th of January, 1821, the Rev. JOSEPH FARRAR, pastor of the united Presbyterian congregations of Edinburgh and West-Galway.

This minister of the Gospel was in the prime of life, and at the height of his usefulness. He had been installed over these congregations a little more than two years and five months, and had the pleasure of seeing a precious revival of religion in his congregation in Galway, which brought in a harvest of about 100 souls into the church. But though it was a most precious season to many of his dear people, and to himself and his brethren in the ministry, it was with great expense to his health and strength. From the seat of this glorious work of God's grace, his own residence was more than ten miles distant; his constitution was slender and easified by great efforts to

make those attainments which his early education did not afford, and which he viewed needful to his work. During the revival his labours were incessant—preaching, visiting from house to house, warning sinners, directing enquirers, and animating christians. At length he sunk under the weight of his labours, and they were almost entirely suspended from the last of May till the middle of August. The 3d week in August he attended a meeting of the Presbytery and returned home deeply affected in thinking of the little he had ever done for the cause of Christ and the souls of men, and ardently desirous of returning with renewed vigour and activity to the work. He attempted to preach the next sabbath, but had not proceeded far in his sermon when he was seized with coughing, which was followed immediately with a profuse discharge of blood. From the pulpit he was carried home and attended with the greatest care and tenderness; but he returned to the pulpit no more.

When visited by some of his friends a few weeks after his confinement, his pale countenance, emaciated frame, bending posture, and faint and hoarse voice too plainly indicated to those who loved him, that they must soon feel the pain of separation. Taking the hand of one, and pressing it closely between his own, he said, "I am glad to see you." Still holding his hand, he said, as soon as his feelings would allow him to speak, "it is all well—it is all well—the Lord hath done all things well." "I many times think," continued he in further conversation, "in reviewing my life, that I have been so imperfect and so sinful, that God would be perfectly right in sending me to hell; and if he should, it would be so just, I should not have one word to say against it. The righteousness of Christ is all my hope. I have no righteousness of my own. All my doings, my praying and my preaching are a great deal worse than nothing. It is Christ alone on whom I can depend. All other hope is gone, and is worse than nothing; but Christ is all I need." O what should I do in my situation if I had no Saviour? All the world is nothing, and can do me no good."

He expressed his views of preaching, and especially his dislike of every thing which was suited only to please the fancy, while it did not reach the heart. Being asked, "If you could preach again and preach just as you now think you ought to preach, how would you preach?" he replied, "I would preach right into the hearts of sinners, and I would be faithful to Christians."

The 4th chapter of Romans, compared with the 32d Ps. was read and made the subject of conversation. He spoke of the righteousness of Christ and the importance of an interest in it, in such a manner as to make every one present feel the absolute perfection of it, and the entire worthlessness of every rag of self-righteousness. We could not but feel, while he was talking that every thing short of Christ's righteousness was inexpressibly contemptible.

After passing an uncomfortable night, he was got up in the morning, and while sitting in

his chair with his staff in his hand and bending forward, he was asked, "How do you do this morning?" "I am well," he replied; "it is mercy in the morning, and mercy at noon, and mercy at night, and it is all mercy—and how can I say I am not well, when it is all mercy?" His animation and cheerfulness lighted up his pale countenance, and amid his deep solemnity seemed like the rays of the setting sun across the dark and lowering clouds. And when his friends bade him farewell, he said,— "If any body inquires after me, tell them I am well."

Many visited him during his sickness, and carried away with them an impression which caused them to say, "What a happy thing to be a real christian!" Ministers, Christians in general, and young converts, of whom many visited him, will long remember his instructions, admonitions and warnings. Ministers especially will remember his interesting conversation, and will think how much would be added to the interest of their preaching, if they could always speak with as much solemnity as he, and with as much fidelity, affection, sincerity and ardour. His words seemed to go directly to the heart, and to be fastened there by a consciousness of their certain truth.

On a certain occasion two of his brethren in the ministry visited him, and found him somewhat depressed in view of his sin and unworthiness. "I want you to stay with me all night," said he, "and examine me closely to see whether I am a Christian." "We could not tell," was the reply, "if we should." "I know it, but you might assist me; for I sometimes fear I am deceived." "Why do you fear?" "Because I am so sinful; but I think I do long to be holy." "How do you obtain any relief?" "I have none but in Christ. I was lately reading the 8th chapter of Romans. It appeared precious; but especially from that place which begins with these words, 'Who shall separate us from the love of Christ?'" He desired the whole passage to be read to the end of the chapter, and appeared to share with Paul in the holy exultation which reigns throughout the passage.

After his confinement he rode once to Galway, for which he greatly longed, and there spent a number of days in conversing with all that called upon him, and especially with young christians. In this service, which was the last he ever rendered to that portion of his people, he spared not himself but literally spake as a dying minister to a dying people, and did not cease till another turn of bleeding reduced his strength, and made it necessary for him to set his face for the last time toward his home, and take his leave of that very interesting scene of his labours. Being brought back to his house, he was closely confined most of the time that he lived; but calm, solemn, resigned, and thankful. He made arrangements for settling his temporal concerns as fast as he could, though he and his friends expected that he might continue till the opening of the spring. On the 26th Jan. he signed some writings, re-

specting the accommodation of his widow and fatherless children. He had long desired the completion of that business and rejoiced when it was done, remarking to this effect, that he had nothing more to do. About 8 o'clock in the evening he wished to be helped from his chair to his bed, for his nightly rest. As he sat upon the side of his bed, and while his attendants were raising up his feet that he might lie down, he fell backward, and gasped, and died. It was surprising, though not unexpected. At his funeral, a great concourse of people assembled to take their parting view of his remains. The prayer of the Mediator, John xvii. 24, was the subject of discourse on the occasion, and the last offices were performed by interring the dust in the ground just back of the sacred desk in which he used to stand. A memento to all ministers and people, to look from the pulpit to the grave, and from the grave to the judgment seat of Christ.

EARLY PIETY.

Mr. Whitefield once related in a sermon the following anecdote of a young girl, about seven years of age, who died in the Orphan Hospital at Edinburgh.

She often spoke on religious subjects, and particularly about her Redeemer, with great fervour and wonderful knowledge of the Scriptures. One day, having expressed a great desire to see Mr. Whitefield the following conversation took place :

Q. For what purpose have you sent for me, girl? A. I think myself dying, and I wished very much to see you.—Q. What can I do for you?—A. You can tell me about Christ, and pray for me.—Q. My dear girl, what do you know about Christ? A. I know he is the Saviour of the world. Q. My dear child, he is so.—A. I hope he will be my Saviour also.—Q. I hope, my dear, that this is the language of faith out of the mouth of a babe: but tell me what ground you have for saying this?—A. O, Sir! he bids little children, such as me, to come unto him, and says, 'of such is the kingdom of heaven;' and besides, I love Christ, and am always glad when I think of him.—Q. My dear child, you make my very heart to rejoice: but are you not a sinner?—A. Yes, I am a sinner, but my blessed Redeemer takes away sin, and I long to be with him.—Q. Dear girl, I trust the desire of your heart will be granted: but where do you think you will find your Redeemer? A. O, Sir! I think I will find him in Heaven.—Q. Do you think you'll get to Heaven?—A. Yes I do.—Q. But what if you do not find Christ there? A. If I do not find Christ there, I am sure it is not heaven; for where he dwells must be

heaven, for there also dwells God and holy angels, and all that Christ saves.

Here the worthy preacher stopped in relating any thing further that passed at this solemn and interesting visit, and took an opportunity of recommending early piety from the experience of this girl, who, though only about seven years of age, discovered that she indeed knew the Lord Jesus.

RELIGIOUS INTELLIGENCER.

For the information of our new subscribers, we republish the following

CONDITIONS.

The paper is paged and folded for binding; each sheet, making sixteen large octavo pages or 832 pages in a year, with a copious index at the close.

The price of the paper, exclusive of postage, is two dollars and fifty cents a year, if paid in advance, or three dollars, to be paid at the end of six months.

Those who procure six subscribers, and are accountable for the pay, are entitled to the 7th copy gratis; and in proportion for all over that number.

Any company or individual who will take 12 or more copies, to be sent to one Post Office, the price will be two dollars if paid in advance, or two dollars and fifty cents, to be paid at the end of six months, and the 13th copy gratis.

No subscriptions will be taken for less than a year—and all *arrearages must be paid before any paper is stopped.*

Subscribers for the present volume, who do not give notice to the contrary before the last number is issued, will be considered as subscribers for the next.

All letters to the Editor must be post paid.

It will be perceived that the present number of the Religious Intelligencer is printed with a new and handsome type, which has been procured for the express purpose.

By this improvement we cheerfully incur an additional expense of about 200 dollars annually, because it will enable us to give to our readers one quarter more on each page than we could in the former type, which will be equal to an addition of 208 pages in a year. And we hope it will be equally legible to those whose eyes have sometimes complained of the fine print.

We have, unsolicited, made this improvement as the best return we can make to our patrons for an increase of nearly a thou-

sand new subscribers since the commencement of the 6th volume.

We make no pretensions to patriotism or disinterested benevolence, by devoting the profits of our paper to benevolent objects, but we feel desirous to promote the best of causes by disseminating useful information; and after supporting the establishment, we intend our patrons shall receive the benefit of their own generosity, by making improvements in the publication from time to time, or by affording it so low that it shall be within the reach of almost any one who wishes to read it.

According to the present conditions, the Religious Intelligencer can be obtained for \$2 50 in advance, and in almost every society 12 subscribers might be obtained by a little exertion of some individual, when the price will be only \$2—and we hesitate not to say that at *either of these prices*, it is nearly *one third* cheaper, if estimated by the quantity of matter it contains, than any religious publication that we are acquainted with in this country, that is not supported in part by advertisements.

We do not make comparisons for the purpose of lessening the circulation of any respectable publication (we wish there were ten times as many,) but that those who are solicited to patronise any work, to the exclusion of all others, because it is cheap, might make their own calculations. By publishing one sheet every week, we give in the course of the year, more than double the quantity of matter contained in some of our monthly publications, and considerably more than any of them.

☞ A large subscription and punctual payments are necessary to support it on the present terms.

MISSION AT ELLIOT.

In consequence of the letters from Rev. Mr. Byington, in our last, very handsome collections are making in this place for the mission at Elliot, in clothing, books and other useful articles. It is perfectly easy to make those comfortable who have relinquished most of the comforts we enjoy; and in doing this, we shall add greatly to our own comfort. Let those who are satisfied with saying, Be ye fed and be ye clothed, think of this when the *wind whistles next winter.*

The students in College, we understand, have purchased a sett of furniture for the communion table.

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